

BAPTIST REC
ORD: 5,400 circulation
Subscription price, \$2.00
per annum in advance. A
fine advertising medium.

BAPTIST RECORD.

DN B229cj

From this time on no advertisement will be inserted in this paper unless on metal base. Please make a note of this.

VOL. 16--NO. 11.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST
MERIDIAN, MISSISSIPPI, THURSDAY, APRIL 23, 1892.

SUBSCRIPTION \$2.00 PER ANNUM

THE BAPTIST RECORD

J. A. BAKER, JR., Editor.
J. A. BAKER, JR., Associate Editor.
J. A. BAKER, JR., General Agent.
Published every Thursday by THE BAPTIST RECORD COMPANY, 100 N. Main St., Meridian, Miss.
Subscription price, \$2.00 per annum in advance. A fine advertising medium.

EDITORIAL

NOTES AND COMMENTS

Forty persons were recently baptized at Eagle Lake.

Often the most useful Christians are those who serve their Master in little things.

A farmer in North Carolina has a hog that measures 7 feet 6 inches in length, but some of them are said to grow even taller than that in this country.

The California Leader reports a meeting at Astoria, conducted by Rev. Geo. K. Cairns, where seventy-five persons professed conversion.

Yosemite, Texas friend, Rev. O. E. Pope is moving and talking among the Saints in California. We are glad to know that he is at home and about the Master's business.

The meeting at Inney, Ala., has been postponed until the 30th Sunday in May. They are anxious to have all the preachers attend and have postponed the meeting on that account.

Henceforth Rev. G. W. Knight's postoffice address will be Waynesboro, and not Tokyo, as heretofore. See to it brethren, all of you who have occasion to write to him, that you have the right address.

The Bible reads every man to be a servant, and that "to his own Master he standeth or falleth." But many are ready to be as to the Master, God or Satan? Whom do I serve? Whom do you serve?

Stop young man, put down that glass of liquor and don't tempt God by saying that you can drink moderately. Don't you know that you will be a drunkard yourself or somebody else will on your account?

If any one would like to know how exceedingly difficult it is to estimate the amount of postal carrying done in the United States in one year, let him read this. "Thirteen tons of postage stamps are said to have been sold in New York city last year."

A woman artist says "a woman who paints should not be bothered with a husband." We think most likely, unless it is only to paint her own cheeks which doubtless is a harmless procedure. When a man winks a painter he hires one, he don't marry one.

Bro. Tom Harnall, of Hurnando, has the right idea of helping the State paper. He will not let up until it is in the hands of all of his church people. A good list and the cash just to hand fully attests the fact, and entitles him to our sincerest thanks.

It is said a company in Schaffhausen, Switzerland, produces nearly two pounds of pure aluminum for \$1.25. A year ago it was \$4. At that rate it will get there after only a little while when iron will be of little value.

Many people think if their circumstances were different they could serve God so much better. But how vain. God made the circumstances, gave the soul, and placed you among them and He will, if you will trust in Him enable you to serve Him better just where you are than you could possibly do any where else.

There are not a few Hill Arrp Christians all about us. They are notoriously willing to make sacrifices of everything in sight, except those things which belong to themselves. They are ready to present this self impeachment, but that only profits it to be true.

We note that we were not alone in our estimate of Walt Whitman's character, that he was a man without religion as was so clearly expressed by his desire to have Robert Ingersoll deliver an oration at his funeral. That staunch Baptist paragon, the Christian Herald, of Detroit, Mich., is quite as distinctly pronounced to the same effect. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

It is now given out that the rustlers of the West who have been fighting the stockmen are led by a young Methodist preacher. We hope for the sake of a common religion and a common decency that it is not true. May God deliver His people from all such ministerial frauds and upstarts.

It is said that the war department reports that there are 8,567,250 men in the United States who are available for military duty. But if all the men who belong to Christian churches in this country were what they ought to be there would be little need of estimating its military force.

A statesman "with some 6,000 homicides in the United States there were but 123 legal executions last year." Of course many of these are put down as justifiable homicides on the ground of sufficient provocation, but it shows an awful disparity and a recklessness of human life.

"Religion is not the art of dying well, but of living well." Nay, nay, beloved, it is both; yet many a poor soul that had lived dimly has died hopefully. "For by grace are ye saved through faith and that not of yourselves it is the gift of God not of works lest any man should boast."

The Leader, of San Francisco, Cal., is authority for saying that Bro. M. C. Cole, of New Orleans, has been called to and accepted the pastorate of the Baptist church at Walla Walla, Washington. We greatly regret that our brother and his excellent wife should go so far away, but they will ever have our best wishes and prayers for their success.

Doubtless Unitarianism is getting pretty threadbare when one of its chief defenders, President Eliot, of Harvard College, can get upon a platform in a Mormon hall in Salt Lake City and put it alongside of Mormonism, and say: "What a pretty pair they make all on a tree together."

We confess to not a little surprise that Dr. Robt. MacArthur should waste any of his great ability in defending the wearing of gowns in the pulpit. His chief argument seems to be that "it gives dignity to the ministry." To our mind it shows weakness rather. But then it is said that all men and even "strong ones have their weak points," and we doubt not that Bro. MacArthur's.

Our interest in the politics of Louisiana is only so far as the principle of honesty was involved. We think it is the duty of all Christian citizens to vote and to vote on the side of truth and right. They seem to have done that in Louisiana at the late State election and we rejoice. We would be glad if every species of stealing could be suppressed not only in Louisiana but in Mississippi also.

As between man and man we have no personal preference for Mr. Foster, of Louisiana, over Mr. McNery but as between cleanliness and dirt we greatly prefer an honest State administration in that State to one controlled by the corrupt lottery company. We doubt not the people of Louisiana will fare greatly better by having an honest government.

Sometimes ago some of the lottery papers of Louisiana represented Dr. B. M. Palmer as counseling a revolution in order to defeat the lottery scheme. We think it a good time now since that monstrous villainy has been thrashed out at the ballot box to begin to work a revolution in education, religion and society against all manner of gambling and those things which lead up to it.

We observe that it is the flashy writers and sensation boomers that have most to say in condemnation of "conservatism" and in laudation of progressive "backbone." But usually when you reduce one of these distinctive personnel to the last and finest analysis you find that it is not so much the inspiration of the spinal column that is causing the gleaming blade to flash through the ambient air but the opposite, a vacuum a mite further in, reaching out with a case knife after a little bread and butter.

"The plan-makers and theorists are doing a good work. They have not reached the goal, but they are striving for it. Each scheme in turn, like the waves of the tide, may fall back into the sea, but each has contributed to the same result, and in time the tide will be in." But is there nothing to be said in the meantime for those who are duped and lied by the planners and theorists? And may it not be that most of those chimerical plans and enterprises are only schemes to draw money out of the pockets of unsuspecting people, with little or no reason to expect any real public good? It is well to watch men who always have schemes and plans. Some of them won't do.

CHRISTIAN SCIENCE.

"We wonder that any thoughtful Christian should be led off by the 'Christian Science' fad, or that any one who is 'rooted and grounded in the faith' of the Bible could have any patience with it whatever. To our mind it carries upon its most prominent phase the aspect of untruth and error. Let us see."

1. In the first place, it contradicts all of our discriminating senses by denying that there is any such thing as material existence. We know that the five senses have only to do it with material things and such as exist in space. Sight and touch tell us unmistakably that matter is solid and material, and we know that sounds, odors and flavors cannot proceed from empty nothingness. It must be only the most attenuated material fabric that can hold a picture so shadowy and gauzy. At any rate, that is in accordance with our observation. Before we had ever heard of Christian Science, we knew a man who made some show of reasoning that way. We remember that our first thought was that he was joking, but by and by we had said reason for changing our mind, for he was locked up in a lunatic asylum.

2. In the second place, it emasculates the Bible. The Bible is to our faith what the solid earth is to our feet, a sure foundation upon which we can stand against all sweeping winds or swelling waves. But these people would dig it full of pitfalls by cutting out all of those parts that teach away from their pet theories, or in any sense contradict their dogmas. The Bible is declared to be a "lamp to our feet and a light to our pathway," but these people would make it necessary for us to get a lamp from them in order to make any sense at all out of a dismembered Bible. We have one text of scripture for all such, and only one, and that is: "Let God be true and every man a liar."

3. And in the last place it, belies itself by claiming that animal magnetism cuts any figure in healing diseases, even that any such thing as animal magnetism has any existence at all. The influence and power of magnetism is inseparably connected with material substances where it resides (animal tissue) from which it proceeds; and though of so subtle a nature as not to be certainly detected and analyzed by any known tests, is without doubt as much a substance as is that of ether or electricity. We will not deny that animal magnetism is a remedial agent, and as far as we know, an efficacious one in healing many forms of disease; but it is no more entitled to the appellation of Christian Science than are the more tangible remedies of calomel and quinine, or the double chloride of gold. Our conclusion is, that however much of a "science" a thing may be that contradicts all of our means and powers of perception, apprehension and realization that wrecks and dismembers the Bible, our only sure foundation, and that ruthlessly stifles itself by contradicting one of its cardinal features, cannot have much that is Christian about it, and therefore is unworthy of its name or of our consideration.

The Christian who, out of love for Christ, seeks the most earnestly to live with sin, will find great peace and happiness on his journey to the skies. Yet the poor, unfortunate who through weakness falls into sin will not be devoid of the divine consolations if he honestly repents and goes trustfully on again.

A sprightly New York pastor is reported as saying: "Pity the church that has developed into a sort of spiritual restaurant, expecting the pastor to furnish two square meals on Sunday and a lunch in the middle of the week. 'Feed the sheep,' said a good old deacon to me; and I declare I felt a little like using the butt end of the shepherd's crook, as I said to him: 'I have fed the sheep until they are so fat now they can hardly walk. What they need is to exercise a little and work off their superfluous flesh.' Possibly he had fed them on too highly seasoned (sensational) diet and they were only bloated and not fat. May be the old deacon was right after all."

The meeting at the South Side Baptist church, where Evangelist G. W. Knight is assisting Pastor Cook, is very well attended, and much interest has been developed. Several conversions have been reported, and large results are looked for. Bro. Knight is a very earnest and pointed preacher, and never fails to reach the people.

We have just learned that Brother M. T. Martin will commence a meeting with Pastor J. W. Lee and his Forty-First Avenue church on Friday night, the 13th of May next.

OUR OBSERVATORY.

"The more I think of this thing of women speaking in mixed assemblies, the greater is my opposition to it."—W. D. BENE. Yes, and the more you study the New Testament upon the subject, the stronger will your convictions become. "I heard a man the other day speaking in a very disrespectful way of a minister of the gospel." We guess he does not know that God says: "Touch not mine anointed, and do my prophets no harm." These words were found in the one hundred and eighteenth verse of Psalm, fifteenth verse—"Say to the Lord, Womack I send him a thousand thanks for his noble defense of the truth in the articles he has been writing." Hear that, brother, and this message comes from one of the best Baptist women in Mississippi. The Western Recorder thinks that one of the greatest needs is the revival of the rod. The editor of that paper is generally on the right side, and never did he say a more timely or truthful thing than that. We have reached the point where many parents consult the young men not only as to what they wish for themselves, but to get their consent for their parents to do this or that. We heard recently of a brother who gave his big boy a sound thrashing with a few good old-time switches. Let it be recorded that there are some fathers in the land who are not going to be ruled by their boys and girls. Good for the lads. "Show me a home where the children rule and you will show me one of the most disagreeable places on earth." Yes, such a place is an admirable training school for a set of worthless vagabonds, and one can usually tell soon after entering a home whether the parents are in authority or the children. A Sunday School teacher asked his class: "What is a gentleman?" One boy said, "A boy that is kind to his sister." Another said, "A boy that wears a watch and a chain." A third said, "The boy that obeys and helps his mother." The teacher said the last answer was correct. The boy that obeys and helps mother is a gentleman, and he will be kind to his sister and very polite to every one. "My boy is too large to whip." Call in help and wear him out; possibly you may diminish his dimensions and save him. We know a very useful man who, when a boy, suddenly got too big to be whipped, but his uncle thrashed him soundly, and immediately he began to reform, and is the only one of three orphan brothers who ever did much good. To-day he doesn't feel profoundly grateful to that uncle who took a father's place and administered the need remedy. What a pity the other two did not have a few rods worn out upon them! "You must rule by moral suasion." Exactly. There is a world of moral suasion in the rod, for God says so. "What is a lady?" A girl who never gets too old to seek father and mother's advice, and who is willing to do, as far as possible, what she knows to accord most with their wishes, and whose cheeks would turn crimson at the slightest intimation that she was not most obedient to them.

"People are still talking about that woman question, and it is just settling itself. Those that have been redeemed by the blood of Christ, male and female, are testifying, and will ever, of His power to save."—Baptist of Baltimore.

We suppose that we are to infer that the Baptist means by this that the question is being settled in favor of women preaching. We cannot understand why some of the advanced upon this woman question are so ambiguous. Why do they not walk out and let all men know where they are? Of course women may testify, if you mean give evidence of their love to Christ, but if you mean speak in mixed assemblies or preach, we answer they are prohibited from so doing by God's word. We say this without any fear of any antagonist whatever. "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also said the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."—Paul, the inspired apostle, 1 Cor. 14:34-35. This does not look at all like the woman question is just settling itself; but it seems to us that God settled it about eighteen hundred years ago, at the very moment that he inspired His servant to write those words. "It seems to me that the New Testament is as clearly against women preaching as it can be. It is as plain to me about this as it is on baptism."—JOHN F. JACKSON. Of course it is, Brother Jackson, but you know some people cannot accept Bible baptism, but they must have something else and call it baptism; and so here they are not willing to do as God commands, but they must have their own way. We failed to receive the Baptist and Recorder last week at the usual time, and we confess that it was a real disappointment, for it is one of our most valued exchanges. The editors are making a fine paper, which must be invaluable to the Baptists of Tennessee. We presume that they all take it. One thing is certain, whatever the Baptist Baptists may do, they will do without THE RECORD. We are glad that they are determined to have it. That is true, certainly, of every live Baptist in the State; but there are some who do go along without it. These are walking in gross darkness, and are in awful ignorance of the great work which our people are doing. We do wish from our soul that Baptists, at least, would quit writing and talking about the Baptist church. There is no such thing as the Baptist church. The New Testament speaks of the churches of Galatia, and not the church of Galatia. The church is used only when applied to a single congregation, as the church at Ephesus. Let intelligent Baptists henceforth and forever use such an unscriptural expression, which in addition to this, is meaningless. We know that the Baptist denomination, but do not know what the Baptist church is, nor where to find such a thing. "I am a Virginian." That is the way a fellow who was applying for a position began the enumeration of his eminent qualifications for the place in question. We suppose he thought that would settle it. Some of the best people we know are Virginians, but it does not follow that they are all of the same type. The Baptist Courier is a fair paper. Last week it published a criticism of the Western Recorder by the Examiner on "Baptist Infallibility," this week it gives the Recorder's reply. No more than we can.

The Baptist of Baltimore, refers to THE RECORD as having been recently shown that Dr. J. B. Cranfill, of Texas, is a dangerous man to tackle, and in doing so clearly exhibits its animus. No, brother, Baptist we had no words with Cranfill; for we know no such man. We expressed ourselves very plainly as to some of the positions held by Brother Cranfill and we are not surprised at all that you show your sweet temper in referring to the matter; for we decide, from repeated utterances in your columns, that in doing so we unwittingly trampled upon your toes. We should like to inform the Baptist that we use neither sugar, salt, nor vinegar when the cause of truth demands that we should speak, but plain Anglo-Saxon put into a style as vigorous as we can command. It seems that every fellow who sides with the Baptist in its unscriptural whims talks very breezy, but the people who may elect to differ with it are as sour as vinegar. We assure our contemporary that, while we have no disposition to measure arms with any one, THE RECORD is never afraid to speak when it feels that it is necessary to do so even though the Baptist may regard our opponent "An antagonist to be feared." We have long since learned that the man who seeks to maintain positions contrary to the pronounced declarations of God's word is not at all to be feared, and that the strongest are the weakest when they attempt to defend themselves in holding such ground. You are mistaken brother Baptist if you suppose that there is any sickly sentimentality about THE RECORD, but, if backbone, as you intimate, is what you are after, you shall never find us wanting, and we humbly trust that we have grace too. Our little squib caused Dr. Cranfill to define his position; we wish that some one could get the Baptist to tell us where it stands on the woman question. It would be interesting to know. We feel sure that no one of our readers are in any doubt as to our position upon this question, prohibition or that of preachers sneering themselves with the filth of politics, or of our faith in the preaching of the old fashioned gospel devoid of sensational methods. We very seriously doubt if the readers of the Baptist can say as much for it. Let our contemporary feel assured that we are as serene as a May morning, good tempered and not frightened in the least.

It is a great pleasure to have our old friend, Rev. M. T. Martin, of Atlanta, Ga., with us for a few days. He has, at the solicitation of many friends, preached a few times at two or three of our churches, and at every service the people have waited with marked interest on his clear and faithful presentation of the truth as it is in Christ.

dition, and some of them may be very high up, and doubtless think they know much, but we think that wisdom, discretion, prudence, good sense, good humor, and all that will not die with themselves. "When a fellow comes at you and shows that he is mad, how do you manage?" Keep perfectly cool, laugh in your sleeve at his foolishness, and before he knows it he gets in a good humor, or at least feels better. Dr. John William Jones delivers the commencement address before the Literary Society of Furman University June next. He will do it well. Bro. J. B. Cranfill is to preach the Convention sermon in Atlanta. We predict that it will be well done. We hope that our brother will be in good trim for that great occasion. "We love God and the brethren, and so it is a delight to our soul to think that the time is so near at hand when we hope to greet so many of them. God bless every Baptist, his people and his work."—Our expenses to Atlanta are provided for, and so we can urge the churches to do the right thing by their pastors without any fear of being misunderstood. We have rarely heard a reader or a more eloquent speaker than Bro. A. A. Lomax. We wonder if he does not write as well as he speaks. THE RECORD from now to January, 1893, to new subscribers for one dollar. Think of that. We wish to accommodate the brethren these hard times. Surely we ought to add 1,000 new names under this proposition. Subscribe at once, so as to get all about the Convention. Let everybody help us put THE RECORD into as many homes as possible. Come, brethren, you have said very many good things of us, and we appreciate that; but give us deeds now. We believe you will. By your help and God's blessing THE RECORD will continue to improve. Let us make it the pride of Mississippi Baptists. It is a mighty factor in all our work for the glory of God.

The Baptist of Baltimore, refers to THE RECORD as having been recently shown that Dr. J. B. Cranfill, of Texas, is a dangerous man to tackle, and in doing so clearly exhibits its animus. No, brother, Baptist we had no words with Cranfill; for we know no such man. We expressed ourselves very plainly as to some of the positions held by Brother Cranfill and we are not surprised at all that you show your sweet temper in referring to the matter; for we decide, from repeated utterances in your columns, that in doing so we unwittingly trampled upon your toes. We should like to inform the Baptist that we use neither sugar, salt, nor vinegar when the cause of truth demands that we should speak, but plain Anglo-Saxon put into a style as vigorous as we can command. It seems that every fellow who sides with the Baptist in its unscriptural whims talks very breezy, but the people who may elect to differ with it are as sour as vinegar. We assure our contemporary that, while we have no disposition to measure arms with any one, THE RECORD is never afraid to speak when it feels that it is necessary to do so even though the Baptist may regard our opponent "An antagonist to be feared." We have long since learned that the man who seeks to maintain positions contrary to the pronounced declarations of God's word is not at all to be feared, and that the strongest are the weakest when they attempt to defend themselves in holding such ground. You are mistaken brother Baptist if you suppose that there is any sickly sentimentality about THE RECORD, but, if backbone, as you intimate, is what you are after, you shall never find us wanting, and we humbly trust that we have grace too. Our little squib caused Dr. Cranfill to define his position; we wish that some one could get the Baptist to tell us where it stands on the woman question. It would be interesting to know. We feel sure that no one of our readers are in any doubt as to our position upon this question, prohibition or that of preachers sneering themselves with the filth of politics, or of our faith in the preaching of the old fashioned gospel devoid of sensational methods. We very seriously doubt if the readers of the Baptist can say as much for it. Let our contemporary feel assured that we are as serene as a May morning, good tempered and not frightened in the least.

It is a great pleasure to have our old friend, Rev. M. T. Martin, of Atlanta, Ga., with us for a few days. He has, at the solicitation of many friends, preached a few times at two or three of our churches, and at every service the people have waited with marked interest on his clear and faithful presentation of the truth as it is in Christ.

It is a great pleasure to have our old friend, Rev. M. T. Martin, of Atlanta, Ga., with us for a few days. He has, at the solicitation of many friends, preached a few times at two or three of our churches, and at every service the people have waited with marked interest on his clear and faithful presentation of the truth as it is in Christ.

LIGHT STILL STREAMING.

I sent a reply to Bro. Womack's last article immediately after it appeared in THE RECORD, but suppose it was lost in the mail, as Bro. Hackett writes me it failed to reach the office.

This discussion was precipitated by Bro. Womack charging the W. C. T. U. of Mississippi with being a woman suffrage organization. The charge has been repudiated and proof of its falsity furnished. Thus the matter stands.

I wish, however, to say a few words in reply to Bro. Womack's last article. 1. I have no answer to make to his mail-matter argument. If he has received letters from all who agree with him in his unwarranted attack on the W. C. T. U., it is probable some whiskey advocates from this prohibition town and county are among his correspondents. They endorse his position whether they have told him so or not. One thing is beyond dispute, if any party to this discussion receives the endorsement of whiskey advocates it will not be a member of the W. C. T. U.

2. Since Bro. Womack seems to have failed to grasp the suggested fact, I state plainly Mrs. Gouger's remarks about sugar-coating suffrage, etc. was in truth only a bit of pleasantry, intended to be taken as such. Northern W. C. T. U.'s know what some other people seemingly do not that their Southern sisters are not all idiots by a vast deal. How like a glorious modern politician to try and make Southern Christian temperance women believe that Northern Christian temperance women are trying to impose upon and mislead them.

It is suggested that if Mississippi women would know the truth in regard to the W. C. T. U., it would be safer to investigate the subject for themselves, than to rely unquestioningly upon the statements made by Bro. Womack, who is evidently blinded by prejudice.

3. Will Bro. Womack give the name of the C. T. U. woman who said Christianity is "dead and worthless"? I did not say it nor has any other of them.

I did say many professed Christians are dead and worthless to the temperance cause, because they vote for political parties which enact laws under whose provisions saloons are operated. Nor did I say Christ's church has done nothing for 1800 years. I repeat that for the past fifty years the growth of Christ's church in power and numbers has been greater than ever before. During that time the liquor saloons of our land have become legion. How is this sickening parallel explained except it be that the votes of church members have made it so. Are not these men degrading Christ, rather than we women who are trying as best we can to secure the legal prohibition and complete banishment of the liquor traffic?

4. The White Ribbon was as true a temperance paper as THE RECORD is a Baptist paper. That is putting it strong, but not too strong. My illustration presented the case exactly; but for my brother's benefit, I illustrate again. Bro. Womack is a Democrat. Democratic papers advocate liquor saloons and denounce prohibition. Therefore, Bro. Womack is in favor of saloons and opposed to prohibition. That is as clear as the noon-day sun," according to Bro. Womack's logic; and if his logic be correct, his opposition to the W. C. T. U. is explained. If my efforts to give the truth about the organization of which I am a member seem foolish to Bro. Womack, he should, in all fairness, remember that that class of persons who are fed and expect to live on flattery and poetry can reasonably be expected to make only feeble efforts at anything; we are doing our best, however.

5. The charge that the W. C. T. U. is keeping secret its objects and trying to entrap Christian women has no foundation except in prejudice. We want everybody to know all about the W. C. T. U., but insist that the blind shall not undertake to lead the blind, lest both fall into the ditch.

6. Bro. Womack thinks it "easy to suppose" the W. C. T. U. is the daughter of the Woman's Right movement. Doubtless for him it is. It would be just as reasonable to suppose his votes for a whiskey party to be the sons of his splendid sermons and earnest prayers.

The W. C. T. U. is the daughter of the "temperance crusade," familiar to all informed temperance workers. "The other one complains of being under ban of church and State in the matter of voting." What I said was accurately to the contrary—specially, and in parenthesis.

The W. C. T. U., of Mississippi, want the saloon outlawed by the votes of Mississippi men. We do not ask the right to vote ourselves, but we do ask and insist that our men

rise above party ties and vote for the protection of our homes and children. These saloons must go and there is no other way to put them out except to vote them out.

Bro. Womack will pardon me for saying candidly "God bless you's" however earnestly given, and poetry, however beautiful and profuse will not close the saloons that his vote with a whiskey party helps open. Good brother, the W. C. T. U. asks prayerfully, earnestly, for your vote against the liquor traffic, please do not try to satisfy us with poetry. We like it sometimes, but election officers will not recognize it as a vote against saloons and saloon parties. This only is the "politics" of the W. C. T. U. of Mississippi and we believe it to be a better "bottom sill" than our brother's whiskey dominated party can boast of possessing.

In conclusion, if Bro. Womack wishes to discuss woman suffrage, he can doubtless find brainy men who may prove worthy of his steel. In some secular journal. I repeat suffrage is only one of the forty distinct departments of the National W. C. T. U., each of which is optional with the States. Mississippi has not taken up the suffrage department because it has not wanted to. Therefore, the Mississippi W. C. T. U., as such, has nothing whatever to do with the question.

Bro. Editor, I have written plainly but in a perfectly good humor. I say this because there are good people who mistake plainness and candor for anger.

VIC GAMBRELL.

MISSISSIPPI BAPTIST COACH.

FOR THE CONVENTION.

I have secured a first class coach for all Mississippi delegates and visitors to the Southern Baptist Convention at Atlanta who will go over the Queen and Crescent line. This coach will be on the side track at Jackson on the morning of May 4, and will leave the same evening at 5:20 p. m. instead of on May 5. It will be for the exclusive use of the brethren and their families, and run through to Atlanta without change. A choice of routes will be given the delegation, as one may go via Birmingham and the Georgia Pacific, or via Birmingham, Chattanooga and the East Tennessee Virginia and Georgia road. Please let me know at the earliest moment which route you prefer.

I have arranged for no special sleeping car as only few have asked for berths, and these may be had on the regular line. Let us fill this coach and have a pleasant journey. Send me your name immediately if you expect to go by this route.

H. F. SPOLES.

HO! FOR THE CONVENTION.

At All Sta.—A Word to All Who are Going From East Mississippi.

All who hope the Convention desire that the trip shall be just as pleasant as possible. I suggest that all delegates and visitors from East Mississippi living on the M. & O. and N. O. & N. E. meet at Meridian and join the brethren from the West in a special car for Atlanta. This car goes over the Q. & C. route and will run through without delay or change and I am assured by Mr. F. Ketschmar, passenger agent for that system, that the car will be equal to any in the South. This train will put us in Atlanta in plenty of time to go to our homes and get to the meeting at the opening.

J. W. LEE.

TO THE CONVENTION DELEGATES.

For the benefit of the Capitol Avenue Baptist Mission Chapel, Dr. B. H. Carroll, of Waco, Texas, will deliver in Atlanta, by special request, a lecture on "Personal Liberty."

The lecture will be illustrated by a large cartoon which will add much to the lecture. Time—Thursday 8 p. m., May 5, 1892, evening previous to meeting of Southern Baptist Convention next morning. Place at Second Baptist Church Tabernacle on Mitchell st.

The delegates and visitors to the Convention are specially requested to attend. A rare treat is anticipated.

SERIOUS OUTLOOK.

Only \$2,428.48 has been received by the Foreign Mission Board since May 1, 1891. Last year at this time \$25,991 had been received. Our obligations are now \$5,000 more than they were then. Hence the churches are \$8,000 more in arrears than in the middle of last April. By the last day of April the Board must have \$35,000 to meet notes in bank given on the faith of the Southern Baptist Convention, not to mention drafts which may come from the missionaries. Let each ask before God, What is my duty in this crisis?

H. A. TUPPER, Cor. Sec.

Richmond, Va., April 14, 1892.

WHERE THE MASTER DWELLED

If any man serve me let him follow me and where I am there shall my Father be. If any man serve me let him follow me and where I am there shall my Father be. If any man serve me let him follow me and where I am there shall my Father be.

Have ye looked for sheep in the desert? For those who have lost their way? Have ye been in wild waste places? Where the lost and wandering stray? Have ye trodden the lonely highway? The faint and the darksome street? Have ye been in the gloom of the night? The print of my wounded feet?

Have ye carried the living water? To the parched and thirsty soul? Have ye said to the sick and wounded, "Christ Jesus will make thee whole"? Have ye told my fainting children of the strength of the Father's hand? Have ye guided the tottering footsteps To the shore of the golden land?

Have ye stooped by the sad and weary, To smooth the pillow of death? To comfort the sorrow-stricken? And strengthen the feeble faith? And have ye told when the glory Has streamed through the open door And shined across the shadowed floor? That I had been there before?

Have ye wept with the broken-hearted? In the loneliness of sorrow? Have ye been the whispering "bosom friend"? The pathway I long for?

My brethren, my friends, my disciples, Cut ye down to follow me! Then wherever the Master dwelleth, There shall the servant be.

A LETTER FROM THE ALAMO CITY.

Was it a disappointed lover who wrote, "out of sight, out of mind"? Like many other proverbs, it is hardly hard to find. Though I have been silent a long time, I have never forgotten you, dear friends, nor the land I first loved—the home of my childhood and mother. Indeed, your weekly visits have been charming letters from my dear old home.

OUR CITY.

Is steadily growing all the time. There is over a million dollars worth of buildings in course of construction here at this time, and there has perhaps not been less at any time in the last two years. Many a Spanish adobe store room has given way for a massive four or five story stone and brick block. The rock cottage is no more built, and in their stead we are having many new modern miniature mansions. Many of our narrow streets of old days have expanded into broad and beautiful boulevards. In less than two years we have built twenty-five hundred miles of electric railway, so that our city is checked and crossed and girded about with the trolley wire. Our suburban additions of heights, lakes, ends, forests, etc., are many, and some of them are magnificent sights for lovely homes. We have an estimated population of fifty thousand, and thousands of visitors annually, who spend from three to five months with us. Our business enterprises are fairly prosperous the year round.

BAPTIST AFFAIRS.

Here grown and prospered with the city. We have eight churches and four missions, all enjoying a fair share of prosperity. Of the four white churches, the First, the mother of the others, is the largest; is admirably located, and the Lord is blessing her efforts to honor His name. During the present pastorate of two years the church has received over two hundred members, built a chapel and a home for the missionary, organized two churches, and contributed for missions \$4,029.44. Most of this has been for city missions, by which we were enabled to establish two flourishing young churches, the constituent members coming chiefly from the First church. The elder of these young churches is the Sunset church, of which, Elder E. A. Puthuff is pastor. It has more than doubled its membership since it was organized last April. The Prospect Hill church, but little older, is only about six months old, but has grown vigorous under the pastorate of the wise and scholarly Walter C. Lattimore. His work has been greatly blessed of the Lord since he came among us some eighteen months since. He led out and organized both these young churches, and is successfully managing the Arkansas Pass Mission of this city, where we will have another church some day, and not in the far off future. The Alamo church, of which Brother W. H. Dodson is pastor, is building a nice stone house of worship, which will be the newest in the city when completed, at a cost of \$25,000. They hope to enter their Sunday School room in a few months.

The pastors of these four churches are Mississippians, excepting Brother Puthuff, and his "better half" is a Mississippian, a niece of "Uncle Jimmie Fox" of sainted memory. Some time ago, at one of our Baptist Conventions, thirty-two ex-Mississippi pastors were counted. Recently we have enjoyed the labors of two Mississippians who now belong to our State at large, Evangelist Sidney J. Williams, who held some excellent meetings in our city, and Wm. C. Friley, superintendent of our Sunday School and colporteur work. Brother Friley held a Sunday School Institute with the First church, and demonstrated his admirable qualifications for the position he occupies.

Brethren Gambrell and Walne have been among us a moment; they captured the towns they touched, and some of us were hopeful of capturing them, but their stay, like many of the best blessings, was of short duration. E. E. King.

EASTER.

Easter Sunday, among many of the Protestant denominations of our country, has come to be regarded as a Christian festival which should by no means be neglected. This feeling has become so extensive that many of our Baptist people have come to think it is an institution which has its origin in the Bible, and that its observance is sanctioned if not plainly commanded in the Holy Scriptures. It may be a matter of surprise to some people to be told that the only scripture the strongest advocate for the observance of Easter Sunday would quote is, "The Lord is risen." The word "Easter" is used only once in the Bible, Acts 12:4, and in that case the word "Passover" should be used, as is shown in the Revised Version.

Just when and where this observance had its origin is not known, but it, in many respects, became an important question in the early centuries of the Christian era. It was one of those subjects which engaged the attention of the council of Nice in A. D. 325. That feature of the subject which seems to have given the members of that council most trouble was the day on which it should be observed, for up to that time there had been but little uniformity in this respect on that subject. By the decree of that council it is fixed on the Sunday immediately following the fourteenth day of the so-called Paschal moon, which happens on or after the vernal equinox.

This Easter day came to be a set time for all kinds of mirth, and even the preachers had become so corrupt that they prostituted the pulpit by sensational utterances, and were guilty of conduct unbecoming to Christian men.

The word "Easter" is of Anglo-Saxon origin, and has reference to the Goddess of Spring. Our heathen ancestors had joyous festivities at a given time in the spring, to give thanks to the God of nature for warm life to the world and giving fresh life to vegetation. Christianity came along at that time and made a sort of compromise with idolatry by adopting as much of that heathen festivity as it thought needful, and from this the institution has reached us in its modern form.

In Europe, Easter has been strictly observed both by Lutheran and Episcopal churches, but with it the dissenting churches would have nothing to do. But of late years some Protestant denominations in the United States have given so much attention to its observance that it is being made quite prominent, and in some places even Baptists have been disposed to observe it in a partial way. By a close study of the whole matter it would appear to be greatly detrimental to the welfare or the spiritual growth of our churches for them to fall into the prevailing habit of giving special prominence to this occasion. The observance of this day in the manner in which it is done by many, can only have the effect of greatly interfering with the growth of individual piety.

It is said that this day commemorates the resurrection of Christ, and all the flowers and emblems which are placed before us are the mediums through which the Christ is to be approached. This sentiment is silly in its nature, for it is Christ who is to be worshipped, and all the elegance displayed in wreaths and flowers only has a tendency to call our attention away from him. The first step made by the Israelites toward idolatry was in the making of the little teraphim, which was to represent Jehovah himself. Both the teachings of the Bible and the experiences of the past cry out against the use of any intermediate agency in approach to the Lord in worship. Many things we would like to know, it may be concealed from us by our Father, to keep us from drifting into sin. No man can go to any one place and say, Right here on this spot the Savior was born, or right here He was crucified, or here He was buried, or here is the precise point from which our Lord took His departure from earth to heaven. Owing to the weakness of human nature, we know these things we would begin to exact days and places, and the true worship of Christ would be neglected. The Lord arose from the dead on the first day of the week. He has shown us this, and on this day, the Lord's Day, His disciples met to worship Him. So instead of the Lord's people commemorating His resurrection from the dead, we are to do it every Lord's day. Here is a weekly festival for the soul to be observed through all the generations until the second appearing of our Lord.

G. H. CARTER.

Starkville, Miss.

Judge Emery of the Supreme Judicial Court of Maine was given a pair of white gloves by the Jury of Franklin county when he dismissed them from service because there were no indictments to be acted upon. The gloves were typical of the inapproachable morals of this county of the prohibition State.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.

PASTORAL VISITING—A CASE IN POINT.

EDITORS OF RECORD:—I read your piece on pastoral visiting in town and country, and it is so much in accordance with my own views that I must thank you for it. Our pastor does the very opposite from the way you advise. We have a sister who has been sick six months, and though he comes down every month, he has never called to see her. He has been within a mile of the house, and at one time passed within a quarter, but never called in to see her. What do you think of such a pastor? If it had not been for other preachers that sister would not have seen a preacher yet. Two or three have been to see her, and one who was at one time her pastor, went twelve or thirteen miles to see her. This made me feel like there were some preachers who were willing to serve the Master, whether they get pay for it or not. I hope you will publish this card and answer my question. A BROTHER.

This comes from an excellent brother, and as we do not know the circumstances referred to, our remarks cannot be regarded as personal. We suggest that possibly the pastor did not know of the sickness of the sister in question. He ought to be informed of the illness of any of the members, and kindly secured in this expensive way, turning in some cases thirty, sixty and some hundred fold expense of a special agency of right sort to collect and disburse a chapel fund would, in the last years, have been an auxiliary amount worth many times the cost.

As to the two or three other preachers who have been so kind, that is all well and good. But we have known preachers to take delight in doing just such work as that so as to call attention to themselves, and in order to reflect upon the pastor and put him to as great disadvantage as possible, and to steal the affections of the sick member and of the family. Often pastors are very unjustly censured, and some times it is done by those who are not prompted by the best of motives. We have had members who seemed to rejoice over the fact that they got sick, and we did not know it, and of course did not visit them. They were happy because it enabled them to berate us and raise a storm in the community. Why do not some people berate the deacons who never visit the sick of their own church? It is as much their duty as the pastor's, not only to visit the sick, but to pray with them.—EBS.

"Another matter before closing. Are not our methods of granting letters of dismission wrong?" So says Bro. L. A. D. in the Chronicles, to which I want to answer for myself. Yes, I think we need a change in this direction. And I think the matter ought to be agitated in our Conventions and Associations until a better state of things is had. I dare say that there is scarcely a community in this or any other State, that has not in its persons, either with letters in their pockets, or membership in some other State, or some other part of the State in which they are living, and so far as my observation goes it seems that a great many if not a majority of such prefer to be in that semi-disconnected condition. Why it is so, I can not tell. It may be that some of them, for reasons better known to themselves, who have no letters, are in doubt as to whether they could get a letter of dismission. And some, perhaps, who have letters of dismission in their pockets, on account of the fear that church relations in the community in which they live, might, to some extent, interfere with certain pleasant visits they delight to indulge in, do not present themselves for membership. Let this be as it may, something ought to be done to improve this state of things. I believe it would be a good plan not to give a member a letter of dismission at all. If one has removed into the vicinity of another church or proposes to do so, let him obtain a letter of commendation through the church he proposes to join and when the letter is granted let it be sent direct to the pastor or clerk of the church that is to receive him. The idea of a man putting his membership in his pocket and remaining for a time indefinitely without membership anywhere, ought not to be tolerated by the churches. I think a man ought to be either in or out. There are Baptists everywhere without letters holding membership with remote churches, who seem to attach but little importance to church membership, in fact they seem to rather delight in being freed from the restraining influences of church obligations. This class are exceedingly difficult to manage. Whatever is done in such cases will have to be done by the pastor of the church in the community in which they are living, for the pastors of the churches where they hold membership doubtless do not know anything of their whereabouts. A good plan might be after the pastor has learned that they are Baptists, to ask permission to write for letters for them, if they refuse to grant such permission, and cannot give a good reason for it. After a second or third effort write to the pastors of the churches to which they belong, informing their churches where they live, and of the failure to get them to ask for letters of dismission, perhaps their churches would adopt a course with them that would be more successful. I have thought that there are a great

THE NEED OF A CHAPEL FUND IN THE SOUTH.

THE IMPERATIVE need of a chapel fund on which the territory of the Southern Baptist Convention may draw, cannot be over-estimated. It is true, the gospel may be preached and churches may be gathered and maintained until they can build for themselves. This has been done and may be repeated. But when can estimate the cost and loss in this method of work as a rule? Had the Convention, when first organized, begun to raise and employ a chapel fund with a reasonable degree of vigor and wisdom, the result would have been very greatly to our advantage. Prosperous churches would be found to-day in very many places where only feeble bodies linger, or none exist.

The building necessities of times churches to erect and maintain by special efforts, over the territory, and to be secured in this expensive way, turning in some cases thirty, sixty and some hundred fold expense of a special agency of right sort to collect and disburse a chapel fund would, in the last years, have been an auxiliary amount worth many times the cost.

But the opportunities of the past are gone forever. Others, however, even more inviting are coming up all over the South, and almost everywhere, in the new towns that are springing up, and in new territory, it is settling up with a church edifice fund in hand from which a small loan would be made at one place, or for limited time, on money that could be borrowed when it was needed, large self help could be secured from churches and communities in many places, where, without this encouragement, nothing will or can be done, but leave them to be absorbed by the influence of more enterprising denominations.

An intelligent Board while raising funds to aid in building churches, could have also visited new towns, and secured a donation of eligible building lots, or purchased, if need be, while property was yet cheap, set on foot proper measures to secure money to build, or raised it, if necessary, and have seen that a suitable building was erected. This would have been a most effective and permanent missionary work than any other now done at equal cost. The very best mission work that can be done in any community where there are Baptists, but no house of worship, is to put one there.

The present tendency of population is from the country to the towns. This makes the demand for chapel building more imperative than it was even a few years ago. Baptists go from the country to town and find no church or house of worship of their own, or a very poor one in some out-of-the-way or inconvenient place, and are attracted by the houses provided by other denominations, and finally take membership with them. The children of ten to this where the parents do not.

There are probably from twenty-five to fifty thousand Baptists living in the South to-day, lost to us and gained by others, in this way. And while this is going on, multitudes who might be won to Christ and saved to promote the truth, are lost in the same way. Shall we allow this to go on? Does not loyalty to Christ and to His truth forbid it? Our brethren in the North are carrying forward this work grandly with a Baptist population much less than ours and some other denominations are doing still more than they are. We should fall behind in no good work. The constituency of the Southern Baptist Convention is fully able to put a chapel wherever one is needed on their territory and they should develop in good earnest what it may.

Chapel building in foreign lands should accompany the work of every missionary. Expense structures are rarely needed. A stated meeting place, a home for the gathered converts where they can assemble, gives permanent results in foreign lands as well as at home.

No wonder this great work is attracting the attention and enlistment of the enterprise of our sisters who are doing so much for missions. They know what a home means, and it means no less in missions and for the assembly of the saints, than for the family.

Shall we not go forward and relieve the hundreds of struggling churches in the South by a little timely aid in helping them to build needed houses of worship. Shall we not preoccupy strategic points rather than turn them over to others? A small amount of money spent in the right way, at the right time and in the right place will be worth more than thousands of dollars spent later on, when the ground has been occupied by others. We should be wise, for Christ and His truth, and for the salvation of men. Wisdom points as the finger of God to immediate and active work in building houses of worship as they are needed at home and abroad.

Austin, Texas.

A DISSERTATION ON KNOWING TOO MUCH.

As a general rule, I always expect men to go astray, or at least to wander blindly, as soon as they begin to talk or to write about THE INTERPRETATION OF PROVIDENCE. I devoutly believe Cowper's line, "God is His own Interpreter," but I am not so sure of the ground in the next line, "And He will make it plain." I believe that there are many "secret things," which "belong unto the Lord our God," and when a preacher begins to pry into these, I always tremble for him; for he is almost sure to know too much.

A famous pulpit orator once asked me on Monday morning, "What do you preach about yesterday?" I modestly mentioned some simple gospel themes. He said, "Well, I preached on—THE PLURALITY OF WORLDS."

Discussing the question whether the stars are inhabited. What do you think of it? I said that I did not think of it at all—that it was a question in which I took no interest, because I was satisfied that nobody knew, or could find out, anything about it. He seemed to be greatly surprised at my indifference. I was not much surprised to learn, not long after this, that the famous preacher had given up the ministry, and had gone to "operating" in Wall Street.

About the year 1841, when the "Oregon Question" was up, and "Fifty-four forty or Fight" was the popular slogan, a very simple-minded old man said to a noted local politician in Virginia, "Well I can see for my life why they are making so much fuss about this Oregon question. Give me pen and ink and I will settle it in two minutes. 'How would you settle it?' 'Why, I would write, 'We claim up to Fifty-four forty, and we are going to have it.'"

"But, Uncle Jimmy," said the politician, "what if the British won't agree to that?" "Well, then let them come on," was Uncle Jimmy's reply.

We may make it a point to be suspicious of all these short-and-easy methods of settling great problems which have worried people for ages. Take what is called "The Negro Problem."

After living for nearly fifty years in the South, this scribe became pastor of the First Baptist church, of New Bedford, Massachusetts. Northern people now and then wanted to know "How about the Negro Problem?" Well, the Negro Problem is a big thing, and as it covers a very large territory, it is not the same problem everywhere. For instance: A summer or two ago, I spent my vacation near a little inland town in Virginia. The negroes about the village were, upon the whole, about the most worthless, idle, thieving, lying vagabonds that I have ever encountered; whilst those about eight miles away in the country were about the best negroes I have ever known.

Now, if we should class all the kinds and degrees of the white people together, and imagine that, simply because they are white, they must all be treated in the same way, without regard to character, culture, or conduct, I suspect that we should soon have on our hands a "White Man's Problem," as difficult to solve as any Negro Problem that ever perplexed the brains of statesmen or philanthropists.

A Baptist preacher of my acquaintance was preaching to his people in Lexington, Ky., at a time when the "social equality" scare was raging. He was a very decided Southerner, and a thorough-going "States' rights" man. But he said: "I can not see the consistency, nor the sense, of those people who are so dreadfully shocked when a decent negro comes into the church, or into the street-car, but will go and sit for three hours under a hot circus tent with three thousand of them." The countenances of the audience, when the preacher made this hit, were a real study. It was manifest that he had taken careful aim, and that the shot told. Was not his point "Well taken?" J. C. HIDE.

SYSTEMATIC GIVING.

I am pleased with some articles that have appeared recently in THE RECORD on this subject; and as I consider this a subject of great importance to our Baptist Zion, I feel that the discussion is timely and should be thorough. Such a discussion is in line with our centennial movement, and I trust that in this centennial agitation the people will be thoroughly educated on this point.

I have thought on this subject until I feel like I want to say just a few things. I like the suggestions of Bro. P. I. Lipsey. I wish some plan could be put into operation that would produce a steady flow of funds into the treasuries of our Boards. We want to get out of these spasmodic ways of doing the Lord's work. Now, I believe that we can never reach the desired method of operation until the individuals that make up our churches, Associations and Conventions are personally educated in systematic benevolence. Everything goes too much en masse, while the individual is lost sight of. We discuss the work, methods and plans of our churches as organizations, too much to the neglect of the individual and

his personal responsibility in the work. In great corporations the individuals composing the firm lose their identity, and only the firm is liable for its obligations. This idea has been adopted too much in our church work, while we have, to a considerable extent, lost sight of the fact that each individual is personally responsible to the full extent of his or her ability. We need to educate our people on this question of individual responsibility in carrying out the great commission. We are too much inclined to think of these enterprises as the work of the church, Convention, or Board, and I, individually, am not responsible for their success. We forget that these bodies are composed of individuals, and each one of us is a factor in the completed whole. I wish, therefore, to name three points which I deem of great importance in the work of educating the people in Bible benevolence.

1. We must get them to see their personal responsibility in our church and denominational enterprises. God deals in these matters with individuals, and not with the masses. Take this point as it applies to Christian giving. Each Christian is a steward of the Lord, to whom he has entrusted whatever property he may possess; and he is personally responsible to God for the right use of that property, and must in the end give an account of his stewardship. We need to give special emphasis to these facts. In this connection we need to eliminate that idea which so many have, of measuring their gifts by those of some one else. As far as our responsibility in the right use of our means is concerned, it is none of our business what A. B. or C. may contribute, but we should see to it that we withhold none of our means that belong to the Lord. We have not done "our part" until we have done all that is possible for us to do.

2. We ought to so impress the fact that all that we have and are belong to the Lord, that the people will be induced to count God and His cause in their plans. I doubt if there is one Christian in a hundred who really and truly counts the claims of Christianity in his business plans. In planning their business, they count on so much income during the year; they calculate their expenses in living and running their business; then they plan to use whatever surplus remains in improvements, the enlarging of their business, or in some new enterprise. So the Lord's cause is left out in their calculations, and when called on for a contribution they have nothing to give. They have arranged to use all of their money in another direction, and there is nothing left for the Lord. Others, for want of counting God in their plans, live more extravagantly than is necessary, and when all expenses are met, have nothing left, having spent all upon themselves. Christ said, "Whoever will come after me, let him deny himself, take up his cross and follow me." The first thing required is self-denial; but we can't learn the first lesson in self-denial if it effects our gifts, unless we count God in our plans. I fear the most of us know too little about the true idea of self-denial.

3. The third point I wish to make is, that there is needed more system in the benevolence of each individual. We have some system in our general work; we have system in many of our churches, though many are sadly wanting in system; but each individual needs to have a system by which he may conduct his benevolence and meet his obligations to God. The best system I know is the Bible plan which Paul gives in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."

This, in the first place, seems to indicate a certain percent of their income—as God hath prospered him. The Jews were required to give a great deal to the Lord, and each knowing the requirements, brought first that part, which the Lord required. So we should first of all, take out and lay aside the part of our income that belongs to the Lord. That part should be as much as the Jewish tithes. The Jews gave much more than one-tenth to the Lord. Surely we should give as much as one-tenth.

Doubtless these Corinthian Christians had a weekly income; and Paul would teach them that as they received their earnings each week, they should take out, and lay aside first that part, which belonged to God. We can apply the same principle to our own business, though our income may be monthly, quarterly or received only once per year. When the farmer sells his crop, the merchant or school teacher collects a bill, or the lawyer or doctor collects a fee, or the preacher receives his salary, let him first take out and lay aside that which belongs to the Lord, to be used in the Lord's cause. By this system every individual will be ready whenever an appeal is made, and we can have a steady flow of funds into our treasuries as they may be needed. With this system among the individuals, and stated collections in the churches, we shall not have empty treasuries, and burdened and depressed boards.

THE HORSE MUST GO.

At least from common use on city pavements. And to judge from the numerous scarcely clothed equine skeletons that stagger through the streets the horse will have cause to rejoice. Street railway companies drive him to death. When no longer strong enough to serve soulless corporations the poor brute is braced up between the shafts of rickety wagons and carts and pushed about by the hucksters, garbage men and the like. The horse must be delivered from this cruelty and he must

are in a crisis) that demands serious and prayerful thought on the part of God's people. Why is our country so depressed financially when we had such an abundant crop last year? Is not God demonstrating before our eyes that it is true that "there is that withholdeth more than is meat and it tendeth to poverty"? The abundance seemed to melt away in the hands of the people, and they are left in depressed circumstances. Are not His people withholding that which belongs to Him? God says, Mal. 3:10. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us prove the Lord by giving him that which belongs to him, and we shall be made to prosper, not only in temporal things, but also in spiritual things. T. B. HARELL.

WASHINGTON LETTER.

TEOUBLE WITH CANADA. The spoilt child hiding behind mother England's skirts, is sure to come to the United States continues to suffer from her unneighborly acts. Whatever friendly feeling a large part of the Canadian people may have for this country, her Tory rulers have too little. They trust in the imperial naval strength and protection and their sense of irresponsibility, and the submissiveness of the United States make them aggressive. The Canadian Government asserts a policy which in the language of the late Secretary Manning resulted in "acts of barbarism fit only for savages," now temporarily suspended by a modus vivendi. It is Canada that threatens the existence of the seal industry by aggressive never attempted against Russia. Contrary to treaty agreement she discriminates against us in canal tolls and in port fees. She denies copyrights to United States citizens, though they are conceded to her subjects by us. She connives at the introduction of Chinese and the smuggling of opium. She discriminates in favor of all other nations in her tariff. She discriminates to the extent of twenty per cent against our silver. She pays twelve million dollars yearly in subsidies to sustain; competing transportation lines of which one hundred and eighty-six thousand are paid to sustain a road across the state of Maine. She legislates to defeat our interstate commerce act. She trades on our forbearance and latent desire for annexation and wantonly extorts gains like a woman taking presents from a lover though legally faithful to her spouse. This Government should exhibit more dignity and self respect and look to the interests of its own subjects. Our diplomacy should be less hampered by what Secretary Bayard styled an indirect and irresponsible "triangular wordy duel" with two dodging opponents. Canadian commissioners were recently told some of these facts here in Washington and there are indications that a little more reciprocity under former treaties and laws will be insisted upon rather than indulgence granted. The Hon. David Mills a leading Liberal, proposes in the Canadian House of Commons that Canada negotiate commercial treaties in her own behalf. No doubt if this were done and Canadian dependence on British diplomacy abandoned and especially if Canadian Liberals were put in power we might hope for a better understanding and juster dealings.

THE TRIAL OF SCHNEIDER.

Results in conviction. No trial has excited so much attention here since that of Guitau. Schneider a young man of fair address and reputable connections compelled Miss Hamlin to marry him privately by display of a pistol and bogus threats to shoot himself. To enable him to pursue other women it is said he insisted upon concealment of the marriage. He soon quarreled with his wife and was excluded from her father's house. Within a few hours he wrote affectionately to his wife and also a loving letter to another woman denouncing his wife as a devil to be got rid of and having written thus faced her and her brother on their way home in the evening from church, and killed them both. He threw his pistol, suspected to have been stolen from the murdered brother, down at his victim's side, and sent a confederate as alleged, to deposit another in an alley. He suggested to prospective witnesses that his wife had been killed while he was defending himself against her brother and that a bullet had penetrated his clothes and he made holes to help the suggestion. A strange story, the material points of which have been found too true by a jury after a five weeks trial and the community are nearly as unanimous as the jury.

SOUTHERN BAPTIST CONVENTION.

The Thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at ten a. m.

The date May 13, as found on page 38 of Journal of last year is an error. Preacher of the Annual Sermon: Rev. J. B. Gambrell, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

LANSHING BROTHERS, SECRETARIES.

OLIVER F. GREGORY, J. S. B. C.

RAILROAD RATES.

The Southern Passenger Association which embraces nearly, if not quite all of the railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip. O. F. GREGORY, Sec. in charge of Transportation.

also because he is too expensive. None but the wealthy and prosperous can afford to maintain him in health and vigor. He eats too much, dies too soon and cannot be sold for food. Horses make filthy streets. The hundred miles of more of smooth asphalt pavement at this capital would be as clean as a house floor were it not for horse droppings. The streets swept at great expense in the early morning are littered afresh before nine a. m., by the various teams of town and country. A few hours' sun and wind by the aid of the sparrows covers much of this filth into dust, that by afternoon is wafted into every door and window.

INVENTORS.

Are at work on the problem of motors for road wagons and streetcars. One has been at work ten or twelve years on a kerosene motor for carriages. He has made many engines running each six months or more to test his various inventions. He has perfected a light simple motor adapted to be run by kerosene vapor explosions without a skilled engineer at a cost less than that of maintaining a horse.

A STREET CAR MOTOR.

Driven by explosions of hot water has been invented by another. A few gallons of water, hot enough to burst into steam when relieved from pressure is carried on the car without fire and fed in small quantities into specially arranged cylinders. A small body of water is made to carry a large quantity of heat which can be converted into power. The hot water tank is protected from radiation by eight inches of fibrous covering and can stand twenty-four hours and the engine then started off as though from a fresh charge. The engine can be easily managed by a driver or brakeman of ordinary intelligence. Hot water has heretofore been used to produce steam, on street cars in Paris, New Orleans and elsewhere but the present scheme differs in that it takes water from the bottom of the tank and expands it in the cylinders, instead of taking steam from the tank and then wire drawing it to use in the engine. Water heated to 400 deg. Fah. is steam bottled under a pressure of about 550 pounds. Why not use it, to drive submarine boats as well as cars. And there must be other uses for it.

CAPITAL.

THE MAN WHO CAME LATE.

"He had no time to ask a blessing on the service for himself or his neighbors. He missed the opening exercises. He disturbed others who had come in time. He showed pretty plainly that he did not consider as much respect due to God's house as to his own place of business. He set a bad example to others. He missed a blessing for himself."

THE MAN WHO CAME EARLY.

He had time to take his seat quietly, and get comfortable, warm or cool, as the case might be. He had time for a quiet and refreshing season of prayer before the service began. He disturbed nobody. He showed due respect for time and place, and also for Him who has promised always to meet those who gather in His name. He was able to join in the whole service, and to be in time for it. He set a good example to others. He won a blessing for himself.

IT IS STATED THAT MR. SPURGEON'S

entire estate aside from his copyrights does not exceed \$100,000. This does not include his life insurance. The rest of his large income he and his wife have bestowed in charities. Mrs. Spurgeon will be provided with a comfortable competency, but will not be endowed with large wealth.

When a Christian man refuses to

abstain from intoxicating beverages, he may know that he puts in jeopardy the temporal and spiritual welfare of many immortal beings around him; that he imperils his highest interests for this world and the next; that he does this rather than surrender a slight, personal gratification himself, and this while he is all the time professing to order his life by the Christian principle of self-sacrifice for the good of others; while he is accepting the obligation "We then that are strong ought to bear the burdens of the weak."

Mr. Washington's family Bible is on exhibition at Mt. Vernon in excellent state of preservation, covered with homespun cloth placed on the volume by her own hands. The family record contains the entry of her marriage and birth of the immortal George.

SOUTHERN BAPTIST CONVENTION.

The Thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at ten a. m.

The date May 13, as found on page 38 of Journal of last year is an error. Preacher of the Annual Sermon: Rev. J. B. Gambrell, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

LANSHING BROTHERS, SECRETARIES.

OLIVER F. GREGORY, J. S. B. C.

RAILROAD RATES.

The Southern Passenger Association which embraces nearly, if not quite all of the railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip. O. F. GREGORY, Sec. in charge of Transportation.

